

September 25
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1810

"The gifts of God are all useful in their places, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing."—JOSEPH SMITH.

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"MORMONISM" WILL NOT FAIL

PRESIDENT HEBER J. GRANT

IT FELL to my lot, last Sunday, to attend the services here and to listen to a very interesting sermon by Presiding Bishop Sylvester Q. Cannon. I should like to continue the theme and refer to at least one of the items he mentioned. He quoted the statement of a divine that unless the "Mormon" Church can withstand the criticism of intelligent people, the test of modern thought in science, and so on, it must, in the next hundred years, be counted in the category of declining religions, and that it would then be necessary for us to shift our base from Joseph Smith and his reputed revelations.

Whenever the day comes that the Latter-day Saints, as a people, turn from the absolute declaration that Joseph Smith was and is a prophet of the true and living God, the entire structure of "Mormonism" will fall to the ground. If it is not absolutely true that Joseph Smith was a prophet and that Moroni did deliver to him the golden plates from which the Book of Mormon was translated, the whole fabric of "Mormonism," so-called, is a delusion, a snare and a fraud.

As to our shifting from the position that Joseph Smith was a prophet of God, I do not think there is the least danger in the world that such a thing will ever occur, so far as the Latter-day Saints are concerned. His prophecies stand to-day. Many of them have been fulfilled to the very letter. It was not expected that some of them could have been fulfilled in America, a land of liberty and religious freedom. Joseph Smith told his followers that they would be persecuted, that they would be driven from

city to city, from county to county, from state to state, and finally be driven beyond the confines of the United States, to the Rocky Mountains, then Mexican territory. He stated to his people that not only should the day come when a city, a county and a state should be arrayed against the handful of people called "Mormons" but the day would come when the whole United States would be arrayed against this people.

These declarations were laughed to scorn. It seemed improbable in a land of liberty, that such a thing could happen to a few deluded followers of a false prophet. All of these things have been fulfilled. We were driven out of the state of Missouri by an exterminating order of the governor of the state. Joseph Smith and others were imprisoned in Liberty jail. They were condemned to death by court martial; but General Doniphan positively refused to carry out the order of his superior officer, saying that it meant cold-blooded murder. This frightened his commanders, and so the Prophet and his associates were imprisoned, but they were afterwards liberated.

A REMARKABLE PROPHECY

Joseph Smith delivered a very remarkable and wonderful prophecy, which is recorded in the journal of one of the dear friends of my boyhood, Anson Call, a resident of the adjoining county: Joseph Smith crossed the Mississippi River, intending, with a chosen body of men, to explore the Rocky Mountains for a place where his people could reside in peace, a place of settlement and gathering for the people. At this time, he uttered a prophecy "that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, that many would apostatize; others would be put to death by our persecutors, or lose their lives in consequence of exposure and disease, and some would live to go and assist in making settlements, and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains." We have become a mighty people in the midst of the Rocky Mountains.

We have over one thousand wards and branches—regular branches with a president and counselors—from Canada on the north to Mexico on the south. We have erected a temple in this city costing over four millions of dollars, one in Manti, another in Logan, another in St. George, costing from five hundred thousand to three quarters of a million dollars each; one in Canada over eight hundred thousand; one in Arizona, seven hundred and fifty thousand, and one, nearly a quarter of a million, in the Hawaiian Islands. We have built many stake-houses costing from one hundred fifty to over two hundred thousand each. We have built, with Church funds within the last three years, over three million dollars worth of meeting

houses; a like amount or more being contributed by the people themselves for the erection of these buildings. We have become exactly what the Prophet said we would become.

What kind of a country was this that he intended to colonize? Daniel Webster, one of the foremost statesmen in the United States, is reputed to have exclaimed: "What do we want with this vast worthless area, this region of savages and wild beasts, of deserts, of shifting sands, and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very base with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rockbound, cheerless, uninviting and not a harbour on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific coast one inch nearer Boston than it now is." Seattle has a rather fine harbour; the Golden Gate is another; there are few in all the world that can rival them.

VALUE OF "WESTERN WASTES"

To what earthly use could they hope to put these endless mountain ranges? They could put them to the use, according to the words of the inspired prophet, of supporting a great and mighty people. More wealth has come out of the ground in this western country—Colorado, Arizona, Idaho, Utah and California—than from all the rest of the country combined, so far as the precious metals are concerned. We have one little mine here that has paid in dividends, as I remember it, over a hundred fifty millions of dollars, working copper, mining it in a most marvelous and wonderful way. Upon more than one occasion they have handled eighty thousand tons of ore in a single day, or more than double the amount of material that was handled by the government of the United States in building the great Panama Canal. I need not enter into details; I am speaking now not particularly to the Latter-day Saints, but to those who undertake to say that this Church is going to fail. It has been growing and increasing in power and influence from its organization, and it has been gathering converts from all over the world. I made a little statement of about three or four minutes here at the close of the meeting, after Brother Cannon's remarks, and I wish to repeat it:

I should like to mention just two items: On my first trip away from home in 1883, I picked up a newspaper one Monday morning and read a synopsis of a sermon delivered by the renowned preacher, Henry Ward Beecher. As you all know, in his day he was one of the greatest of American preachers. He was located at Brooklyn. In this sermon he is reputed to have said: "We must not accept the Bible literally. If we did, we would all

have to be 'Mormons.'" I was traveling at the time with the late President Brigham Young, Jr. I was then the junior member of the Apostles of the Church. We were visiting some of the eastern sections and went into Arizona, New Mexico and down into old Mexico. We were away from home over four months upon that trip. I remember turning to him and saying: "Brigham, I do not know whether Henry Ward Beecher made this remark or not, because I have been quoted more than once in newspapers as saying things that I did not believe." I am convinced that men and women who believe actually in the divine authenticity of the Bible, that it is in very deed the word of God, will find difficulty in not accepting the principles of the Gospel. We have been accused of not being a Christian people, that we are pagan, unworthy to be counted among the various Christian churches. I believe that we are the one and only Church upon the face of the earth, all the members of which actually believe in Jesus Christ.

VIEWS OF THE LAYMAN

In confirmation of my belief, allow me to quote verbatim from a book written by the late Senator Beveridge of Indiana. This man was one of the noted senators of his day. He was mentioned more than once in public print as worthy to be nominated for the presidency of the United States. He has written the history of one of the greatest men we have ever had, Supreme Court Justice Marshall, who stood at the head of that great court. This book was entitled *The Young Man and the World*. I purchased it in Europe while presiding over that Mission, and utilized its contents upon very many occasions, that is, the contents of one chapter. There were many very interesting chapters in the book, which were original contributions to the *Saturday Evening Post*, if I remember correctly, and permission was granted afterwards for Beveridge to publish the series in book form. In the one chapter entitled "The Young Man and the Pulpit," I find the following:

The American people at heart are a religious people. They are practical and fearless, too. If you will listen to the chance conversations of the ordinary American, you will find that the laymen of the nation have some very decided views upon the pulpit, the man who fills it, and the work he ought to do. . . .

"I have just come from church," said a friend one day, "and I am tired and disappointed. I went to hear a sermon and I listened to a lecture.

"I went to worship and I was merely entertained.

"The preacher was a brilliant man, and his address an intellectual treat but I did not go to church to hear a professional lecturer. When I want merely to be entertained, I will go to the theatre.

"But I do not like to hear a preacher principally try to be either orator

or artist. I am pleased if he is both; but before everything else, I want him to bear the Master's message. I want the minister to preach Christ and Him crucified."

The man who said this was a journalist of ripe years, highly educated, widely experienced, acquainted with men and life. He was world-weary with that weariness which comes of the journalist's incessant contact with every phase of human activity, good and bad, great and small.

For no man touches life at so many points and is both so rich in and worn by human experience as the newspaper man in daily service. And I have found that this expression of the wise old man of the press, whom I have quoted, fairly reflects a general feeling among men of all other classes. . . .

Any man who assumes to teach the Christian faith, who in his own secret heart questions that faith, commits a sacrilege every time he enters the pulpit.

AN INCIDENT IN ARIZONA

On one occasion, I visited Phoenix with the late Apostle John Henry Smith. The legislature was then in session. We did not have a dozen members of the Church living in Phoenix, the capital of Arizona. We were waited upon at our hotel with the request, by members of the legislature, who had never heard a "Mormon" Apostle preach, that we preach in the Opera House. The Opera House had been rented, or arrangements had been made to rent it, and those who called upon us pledged themselves to fill it if we would condescend to preach. We condescended very readily. Why? Because in those early days, we had to rent opera houses or halls on our own account, and generally gained inspiration from empty seats. They fulfilled their promise. The building was crowded to overflowing. The next day, one of the good sisters who had come down from Mesa told me of a conversation she had heard while I was preaching. It has often been remarked, by some people, that the word "damn" is not swearing; it is only emphasis. She heard a gentleman in front of her say to his companion, speaking with "emphasis," "That man is an earnest speaker." Soon, with "emphasis" again, he said: "That man is a good speaker." A little later, with double "emphasis," he said: "That man believes every word that he is saying."

Now, that is just exactly why this message of the Gospel of Jesus Christ, from Scandinavia on the north to South Africa on the south, from Canada on the north to South America on the south, in Hawaii and on the islands of the Pacific, has carried conviction to the hearts of men and women. All over the wide world, and from every denomination under heaven, we have gained converts. It is because we believe and hesitate not to make our declarations regarding God and Jesus Christ, and the absolute inspiration and prophetic power of Joseph Smith.

Any man who assumes to teach the Christian faith, who in his own secret heart questions that faith, commits a sacrilege every time he enters the pulpit.

He is like the chemist's grain of wheat, perfect in all its constituent elements, except the mysterious spark of life without which the wheat grain will not grow.

If then, you do not believe what you say, and believe it with all your soul, believe it in your heart of hearts, do not try to get other men to believe it. You will not be honest if you do. The world expects you to be sure of yourself. How do you expect to make other people sure of themselves if you are not sure of yourself?

We are sure of ourselves. I remember the very first time I was ever in Chicago, I had a long conversation—I have often spoken of it here, so I shall not repeat it—but I concluded by bearing my testimony to the gentleman who laughed at me for believing we had the truth, because as he said, there were sixty millions of people in the United States who were opposed to us and only about two hundred thousand "Mormons," so there were three hundred opposed to every "Mormon," and it was ridiculous for me to stand out against them. "You remind me," he said, "of the stubborn jurymen when he was on the jury with eleven pig-headed men; but in your case, you are on a jury with two hundred and ninety-nine pig-headed men, and so is every other 'Mormon.'"

I told him, in conclusion, that so far as the intelligence with which God endowed me indicated, every drop of blood in my veins had been convinced that I had the truth, in very deed, the plan of life and salvation, and I bore witness of it to those men. When I finished, he said: "That's the devil of it, Grant; you 'Mormons' say you know that you are right. We cannot call you liars and be gentlemanly, so we have to shut up." The fact remains; it is that testimony which brings converts to this Church. To-day, we have about twenty-three hundred young men and women out in the world preaching the Gospel, and they have gone, why? Because with all their hearts and souls they believe in the divine mission of the Prophet Joseph Smith; and they are not going out lacking in faith. This is a quotation again—not from Senator Beveridge, but one that he makes from someone else:

"I would rather be sure that when a man dies he would live again with his conscious identity, than to have all the wealth of the United States, or to occupy any position of honour or power the world can possibly give," said a man whose name is known to the railroad world as one of the ablest transportation men in the United States. . . .

A few years ago, a certain man with good opportunities for the investigation and a probability of sincere answers, asked every young preacher whom he met during the summer vacation these questions:

(I recall that as I read these questions and saw how apt they were, I wrote on the margin of the book that I had bought,

“Albert Beveridge asked these questions,” and when I returned to the United States I found that he had asked those questions, and further found that he not only had asked the questions of the ministers whom he met, but that he had written some two hundred letters carrying the same questions.)

First: Yes or no; do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God, a person in whose image you were made? Do not argue; do not explain; but is your mind in a condition where you can answer yes or no?

Not a man answered “Yes.” Each man wanted to explain that the Deity might be a definite intelligence or might not; that the “latest thought” was much confused upon the matter, and so forth and so on.

There is no “latest thought” upon this subject among the Latter-day Saints. “We believe in God, the Eternal Father, and in His Son Jesus Christ and in the Holy Ghost,” is the first article of faith of the Church of Jesus Christ of Latter-day Saints. We believe absolutely, and testify to all the world, that God our Father—a glorified Being, in the language of Joseph Smith, far beyond the power of mortal man to describe—appeared to him when a boy, not quite fifteen years of age, and that God our Father presented Jesus Christ to him as His well-beloved Son and told that boy to hear Him. That is the declaration we make to all the world. Though all the people of the world do not believe a word of it, we believe it, one and all.

No man nor woman either, in any part of the world would enter this Church who does not believe that Joseph Smith was a prophet, because it would be an absolute fraud that they were joining; so we are not in the category of these men. Not only can all those proclaiming the Gospel answer yes, but all the members of our Church.

Second: Yes or no; do you believe that Christ was the son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God’s very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead? Yes or No?

Again not a single answer with an unequivocal, earnest “Yes.” But again explanations were offered, and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world had seen and humanity’s greatest moral teacher.

Christ announced Himself the Son of God, stating that those who had seen Him had seen the Father; that He was in the express image of the Father. If He were not the Son of God, then He could not be a great moral teacher, because the foundation of His teachings would be a falsehood. Now, so far as the

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THURSDAY, SEPTEMBER 25, 1930

EDITORIAL

THE POWER OF EVIL

SATAN, the ever-active enemy of mankind, wages ceaseless warfare upon all efforts for human welfare. He seeks to draw humanity after him, and must be resisted.

In honeyed language, the evil one invites men to his sinful feasts. He lays cunning plans that look good to the eyes of men, and then puts evil thoughts into human hearts. He deceives; then destroys.

First, he flatters. He tells men of their gifts and virtues as compared with those of others. He tempts them with praise and glory, and promises power, if they do as he suggests. In the distance he beckons with the rewards of gain, gold and silver. Fleshly satisfactions are his common baits.

A change comes over those who yield to these allurements. They become contentious, ever certain of their own wisdom, and stir others up to contention. Soon their hearts become hardened against the simple ways of righteousness. A love for darkness rather than light shows itself in a perverse reasoning, which declares that they may lie to catch a neighbour in a lie, or sin to prove another sinful, and thus do they defend their unrighteousness. At last they tempt and defy the Lord.

The fruit of wrong-doing is bitter. Discontent, avarice, jealousy, hate and the bevy of ugly passions fill the tempestuous days of the follower of evil. Instead of the promised greatness of a master he finds himself the despised slave of unholy passions. With dark thoughts and sinful acts, he lashes himself to destruction. The Lord has said,

I will require this at their hands, and it shall turn to their shame and condemnation in the day of judgment.

There is ample armour against such a fate. A man who constantly uses his will for righteousness and earnestly seeks for truth, overcomes the power of Satan. To be safe from temptation he must forget himself and think only of the cause of good and of human service. His faith and repentance must be renewed from day to day. He must pray always. Then fear will depart from him and he will "conquer Satan and escape the hands of the servants of Satan." The promise of the Lord will be fulfilled.

I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts, yea, if they will come, they may, and partake of the waters of life freely.

The progress of the work of the Lord can not be stopped by the evil designs of Satan. The Lord's wisdom is greater than the devil's cunning. Only as men allow themselves to become servants of evil, can the consummation of the Lord's purposes be delayed; never defeated. There shall be eventual and triumphant victory for the plan of human freedom and of earned salvation with the generous help of God.

The power of evil is real. Let that not be forgotten. It "goeth up and down, to and fro, in the earth seeking to destroy the souls of men." Humanity must ever be on guard against its enticements.

The power of the Lord is also real. Let that be remembered. By the Holy Spirit every man is in communion with divinity and may draw upon its strength in times of need. Therefore, Satan and all his hosts need not be feared, if only man will fan his hot desire into a flame of righteous deeds.

In the eternal warfare between good and evil let us be sure that we use weapons that will lead us with the Lord to victory.—W.

"MODERN REVELATION"

THIS is entitled the Mutual Improvement Association manual for the European Missions during the 1930-31 season. The manual is a brief treatise on the message of the revelations given to the Latter-day Church of Jesus Christ through Joseph Smith, as contained in the Book of Doctrine and Covenants.

The foundation of the Gospel in every dispensation has been and is revelation. It is impossible for man to fulfil the purposes of God unless he has a knowledge of those purposes. To restore lost truths, God revealed the way of everlasting life to Joseph Smith. False doctrines were corrected; further light on obscure teachings was given; divine authority was restored; principles for correct Church government and organization were instituted. In short, the necessary restoration took place to prepare the earth for the second coming of the Saviour. These revelations are contained in the Book of Doctrine and Covenants and are to this Church as scriptural as other writings of inspired men, for they are divine.

One cannot fully appreciate the Gospel nor the work of the Prophet Joseph unless an understanding is obtained of these revelations as well as of the circumstances incident to their coming forth. The greater this understanding, the greater the appreciation. The doctrinal value of the Book is incalculable: It is God's word and will to this generation.

Having this in mind, the manual "Modern Revelation" has been prepared, and a comprehensive course of study is therein

outlined. Each of the twenty chapters is accompanied by a group of select problems.

The magnanimity and all-inclusiveness of the Book of Doctrine and Covenants is only brought out through an intelligent study of its contents, and it is then realized that the revelations are the products of a superhuman mind and are not the imaginings of a fanatic. The consistency and logic of the revelations are marvelous. Fundamental principles in the early sections of the Book are enlarged upon and magnified in later sections as the needs of the Church occasioned. Some of the revelations are answers to questions of the Prophet's associates, given the very day of the enquiry; a statement once given was never retracted, never changed. The inaccuracies, blunders and other marks of the human mind are lacking.

Anyone who makes a proper study of the Book of Doctrine and Covenant will be strengthened in his faith in God and in the divinity of this latter-day work.

WILLIAM D. CALLISTER.

ELDER LYSLE P. MONSON

WE NOTE with sorrow the passing away at Salt Lake City, of Elder Lysle P. Monson, recently honourably released from missionary labours in the British Mission.

Elder Monson was born in Preston, Idaho, on September 22nd, 1903. When but a child, he was taken with the family to London where his father, Walter P. Monson, served in the British Mission. A few years after returning home, he was taken with the family to New York, while his father presided over the Eastern States Mission.

On March 9th, 1928, Elder Monson arrived in the British Mission and was assigned to labour in the Manchester District. Later, he was transferred to the Birmingham District, and was released on February 12th of this year due to the serious illness of his mother, Mrs. Leona Parkinson Monson. His mother passed away on March 10th, a few days after the return of her son.

Then on August 19th, Elder Monson passed away after a serious operation. The tenderest sympathies of Elder Monson's many friends in Great Britain go out to the bereaved.

"MORMONISM" WILL NOT FAIL

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Latter-day Saints are concerned, there is no doubt in our minds, whatever, on that subject.

I will read to you from a vision given to Joseph Smith and Sidney Rigdon, in February, 1832:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him : That he lives !

For we saw him, even on the right hand of God ; and we heard the voice bearing record that he is the Only Begotten of the Father.

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.

A man or a woman who would tell that he or she did not believe that Joseph Smith and Sidney Rigdon had that vision and saw the Saviour and heard the voice declaring that He was the Only Begotten of the Father, would never be baptized into our Church.

And again, in the same vision :

And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness ;

That through him all might be saved whom the Father had put into his power and made by him ;

Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.

Wherefore, he saves all except them.

And yet we are accused of being narrow and contracted in our faith. What a wonderful Gospel, that saves every living soul except only those who deny Him after God had seen fit to give them absolute knowledge that Jesus is His Son. All others eventually in this life or in the life to come, through vicarious labour, can be saved—a plan as wide as the whole world, reaching back into the ages that have passed and to those that are to come !

In April, 1836, the Saviour appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple ; so that there are in our Church at least three witnesses who have met the Saviour ; and people who do not believe the testimonies of these men would never be baptized into the Church.

Third. Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are ?

Again not one answer was unconditionally affirmative. “Of course they were not sure as a matter of knowledge.” “Of course, that could not be known definitely.” On the whole, they were inclined to think so, but there were very stubborn objections.

In Section 110, giving an account of the Saviour appearing to Joseph and Oliver, we find the following :

After this vision closed, the heavens were again opened unto us ; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north.

Those keys have been exercised, and from the four corners of the earth we have gathered converts.

After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said:

Behold, the time has fully come, which was spoken of by the mouth of Malachi—testifying that he (Elijah) should be sent, before the great and dreadful day of the Lord come—

To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors.

And these temples, costing millions of money, bear witness to all the world that that is the case. From the very day this revelation was given, this wonderful visitation in the Kirtland Temple, all over the world people have become interested, and are interested to-day, in genealogy, compiling records of thousands and tens of thousands of names, and after these are compiled, admitting that they do not know why they did it; that they were seized with an irresistible desire to hunt out the record of their forefathers; and after the record was compiled and published they lost their interest in many cases. These records, to the faithful Latter-day Saint, are worth more than their weight in gold.

In New York, in 1823, seven years before the organization of the Church, Joseph Smith said that an angel, Moroni, declared these words to him. That is another thing, evidencing the existence beyond the grave. Our whole structure is an absolute fraud unless Moroni, after death, saw Joseph Smith, and delivered to him the plates from which the Book of Mormon was translated. These are the words of Moroni, spoken in 1823, thirteen years before this visitation in the temple:

Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

If it were not so, the whole earth would be utterly wasted at his coming.

The whole structure of "Mormonism" is based on individuality beyond the grave. What an absurdity for us to go to the temples, day after day, to perform ordinances for people, if there were no identity, no personality beyond the grave! Why, we would be idiotic, to say the least. I had the extreme pleasure, on Friday night, of being in the temple. Those who have been in the temple

know that among other things, we have there a prayer circle; and without any request from me, it was said: "If President Grant and his company desire to surround the altar, and engage in prayer, they are invited to do so." I rejoiced in having sixteen of us join in that prayer circle. What an absurdity to be sealed for time and all eternity, and to perform ordinances for those who are dead, the same way, if there were any doubt in our minds regarding the individuality and the personality of people beyond the grave.

Speaking of these ministers to whom Mr. Beveridge wrote and to whom he spoke, he said: "The men to whom these questions were put were particularly high grade ministers. One of them had already won a distinguished reputation in New York, and the New England States, for his eloquence and piety. Everyone of them had unusual success with fashionable congregations, but everyone of them noted an absence of real influence upon the hearts of their hearers, and all thought that the same condition is spreading throughout the modern pulpit; yet not one of them suspected that the profound cause of what they called the decay of faith was not in the world of men and women, but in themselves. How could such priests of ice warm the souls of men? How could such apostles of interrogation convert a world?"

(TO BE CONTINUED)

AUGUST AND SEPTEMBER, 1830

EVENTFUL occurrences in Church history marked August and September, 1830.

Section 27 of the Book of Doctrine and Covenants, which gives a more complete understanding of the Sacrament and which promises a fulness of Gospel restoration, was revealed to the Prophet Joseph Smith in August.

Later in the month, Joseph visited the branch of the Church at Fayette, New York, and found confusion raging. Hiram Page, with a few followers, claimed to be receiving revelations for the guidance of the Church through a certain "seer stone" in his possession. In answer to prayer, a revelation (Section 28) was given to Joseph early in September explaining his position as President and Prophet of the Church.

Another revelation (Section 29) was given to the Prophet shortly after which states the destruction about to come to the sinful; the Millennium is foretold; the purpose of life, free agency and the redemption of children who die in infancy are explained.

During the second conference of the Church, which commenced September 26th and continued three days, harmony was established and many important matters settled. Several baptisms, confirmations and ordinations took place. A revelation given during the conference and one given immediately after (Sections

30 and 31) called several of the brethren to fulfil missions to the Lamanites.

The Prophet's father-in-law, formerly a friend, became embittered after listening to the falsehoods concerning Joseph's character.

Persecution still raged, and Joseph and a few of his companions were miraculously preserved from the violent plans of their enemies.

NORWICH DISTRICT CONFERENCE

A MOST impressive and inspirational District Conference was held in the Latter-day Saints' Chapel at Norwich on Sunday, September 7th. In addition to the many members of the Church who rejoiced through having attended, a large number of friends expressed their joy and satisfaction from hearing the wonderful truths of the Gospel.

The following attended: British Mission President A. William Lund, President of British Mission Relief Society Josephine B. Lund; Elders Wesley D. Amott and Joseph A. Checketts of the British Mission Office; District President Harold A. Thorne, and Elders Ernest P. Leishman, William Chaston, Elbert G. Adamson, LeRoy Duncan, Joseph D. McAllister, Myrthus W. Evans, Kenneth Chatwin, Don R. Patterson and Brigham Hibbert of the Norwich District, and Elder Thomas A. Tones of the Hull District.

A pageant, "The Light of Truth," was ably presented at the morning session, and proved very effective in explaining the Restoration. Immediately after this meeting, a baptismal service was held.

The afternoon meeting was devoted to speeches and essays given by local members and an address delivered by Sister Josephine B. Lund. At the close of the session, the Priesthood members and Sisters separated into their departments where they received valuable instructions from President and Sister Lund.

At the evening session, various aspects of "Mormonism" were explained by several of the traveling Elders. President Lund forcefully expounded fundamental Gospel principles to the delight of all present.

Over six hundred people—mostly non-members of the Church—attended the four lantern-slide lectures given throughout the district during the week preceding Conference.

ELDER ERNEST P. LEISHMAN, District Clerk.

"If you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (Doctrine and Covenants 14:7.)

WELSH DISTRICT CONFERENCE

MANY members of the Church and their friends gathered in the Park Hall, Newport, on Sunday, September 14th, to attend the semi-annual conference of the Welsh District. This is the first conference held in Newport, and marks the rapid disappearance of prejudice.

At the morning session, the members of the Pontypool Branch ably produced "The Awakening," which portrayed the evils incident to the neglect of the Word of Wisdom.

Talks were given explaining the glorious truths of the Gospel of Jesus Christ and testimony was borne to the divinity of "Mormonism" by local members and missionaries at the afternoon meeting.

British Mission President A. William Lund, at the evening session of the conference, discoursed on the divinity of the Book of Mormon and the evidences supporting the Prophet Joseph Smith, referring to recent archaeological discoveries in Central and South America.

Those attending included: British Mission President A. William Lund, (Sister Josephine B. Lund, President of the British Mission Relief Society, was detained at Birmingham due to illness); Elder Junius E. Driggs of the British Mission Office; and the following traveling missionaries of the Welsh District: President J. Clyde Sunnion, and Elders William Bailey, George E. Clark, Clyde B. Crow, Richard M. Gledhill, W. Layton Barlow, Thomas Biggs, William L. Stevens, Lester H. Jones, Virgil E. White and Evan Arthur.

ELDER WILLIAM BAILEY, District Clerk.

FROM THE MISSION FIELD

Doings in the Districts: *Liverpool*—The regular union meeting of Section One of the District was held at the Blackburn Branch hall on August 30th. A splendid spirit of unity was present. The Burnley Branch presented an original concert when business had been concluded.

Ulster—At a baptismal service held in the Braid River, Ballymena County, Antrim, on August 27th, one person was baptized by Elder T. Bruce Jenkins, and was confirmed a member of the Church by President Ferrell N. Beckstead.

DEATHS

OATES—Brother Frederick Oates, President of the Sunderland Branch, Newcastle District, passed away on January 18th, 1930, at the age of 46 years. Funeral services were held in the home on January 21st, under the direction of Elder Lorin B. Daniels. Elder Colin M. Edward dedicated the grave. The loss of this beloved brother is keenly felt.

RIDLEY—Emma Jean Ridley a regular attendant of the Sunderland Branch, Newcastle District, passed away at the Royal Infirmary on January 23rd, 1930, aged 19 years. Funeral services were held on January 27th.

GLEAVE—Brother Edgar Gleave, a member of the Hyde Branch, Manchester District, passed away on August 15th, at the age of 73 years. Interment was in the Hyde Cemetery. Elder Eldon C. Ririe dedicated the grave.

IBBOTSON—Sister Alice Ibbotson, of the Wigan Branch, Liverpool District, a faithful member of the Church for over thirty-two years, passed away on September 3rd at the age of 87. President Eugene Romney, Jr., conducted the funeral services, and Elder Leon Whiting dedicated the grave.

WARDELL—Sister Mary Elizabeth Ripley Wardell, aged 27 years, a member of the Batley Branch, Leeds District, passed away on August 29th, following a lingering illness. Funeral services were held in the home of the deceased on September 1st. Elder Glenn N. Hart dedicated the grave.

WORK

BY THE sweat of thy brow shall thy bread be earned.
 A curse that into a blessing turned
 Ere it was spoken by lips Divine,
 A gift supernal, a gift sublime !

The bread that is earned by labour is sweet :
 'Tis they with nothing to do whose feet
 Are ever wending the downward way,
 Who quarrel with fate each hour, each day.

Then work, just work, 'tis a glorious thing
 To work and smile, to smile and sing,
 And thank the One whose will is best,
 For work, the blessing which bringeth rest.

GRACE INGLES FROST.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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